



AHSANUL QAWAID





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ سِرِّ وَالْأَعْيُنِ وَتَكْوِينِ الْخَبِيرِ يَا فَتَّاحُ
رَبِّ خَزَائِنِ عِلْمٍ

ج	ث	ت	ب	ا
Jeem	Tha	Taa	Baa	Alif
ر	ذ	د	خ	ح
Raa	Thaal	Daal	<u>Kha</u>	Ha
ض	ص	ش	س	ز
Dhaad	Saad	Sheen	Seen	Zaa
ف	غ	ع	ظ	ط
Faa	<u>Ghayn</u>	Ayn	Za	Ta
ن	م	ل	ك	ق
Noon	Meem	Laam	Kaaf	Qaaf
ي	ي	ء	ه	و
Yaa	Yaa	Hamza	Haa	Waaw

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ وَتَمِّمْ بِالْخَيْرِ رَبِّكَ سَتَجِدُنِي بِأَفْئَاخٍ
رَبِّ زِدْنِي عِلْمًا

ا	ب	ت	ث	ج
ح	خ	د	ذ	ر
ز	س	ش	ص	ض
ط	ظ	ع	غ	ف
ق	ك	ل	م	ن
و	ه	ء	ي	يے

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ وَتُبَّ بِالْخَيْرِ وَيَا مُسْتَعِينُ يَا فَاتِحَ
رَبِّ مُرَادُ فَا عَلِمَا

ح	ت	ث	ب	ج
ط	ذ	ز	س	ص
ق	ض	خ	ظ	غ
ع	ه	ش	ي	ل
م	ن	و	ف	ي
ع	ك	د	ا	ر

مشق Exercise

ا	د	ر	ء	ط	ح	و	س	ه
ع	ص	ك	ن	ب	ظ	ج	ف	ذ
غ	ت	ض	ز	خ	ق	ش	ي	ث

ت	ز	ك	ء	ب	س	ث	ص	ج
ظ	د	خ	ض	ل	ذ	ط	ش	ف
ه	غ	ي	م	ح	ق	ر	ع	و

ث	غ	م	ر	ج	ل	ق	ض	ح
ت	ه	ص	ي	ف	ك	ذ	ب	خ
س	د	ز	ظ	ش	ع	ن		

ء	ض	ت	ز	ف	ح	ب	ع	ص
ظ	ج	ذ	خ	غ	ي	ق	ث	ش

سبق ۲ Lesson 2

ب	ت	ث	ج	ح	خ
د	ذ	ز	س	ش	ص
ض	ع	غ	ف	ق	ک
ل	م	ن	ه	ر	ی

مشق Exercise

غ	ل	ر	ب	ص	خ	ف	ث	ح
ز	د	ق	ج	ع	ت	ض	ی	ب
ج	پ	ل	ع	ث	س	ص	ک	غ
ش	ذ	ر	ف	ز	ه	ح	ق	ض

NOTE : IN LESSON 2 EXPLAIN IN DETAIL THE SHAPES & FORMS OF THE LETTERS.

بس	تر	تم	جل	حج	خط	سد	شر
عذ	صبا	ضد	غم	فد	قل	كن	لم
ذك	هل	رذ	ير	ثج	نت	ثب	نظ

سبق ۳ Lesson 3

ا	ب	ت	ع	غ	ف
هـ	بہ	تہ	عہ	غہ	فہ
ق	ك	ل	م	هـ	ي
قہ	كہ	لا	مہ	ہہ	یہ

مشق Exercise

ز	ر	ث	ة	عہ	تہ	فہ	ہہ	غہ	قہ
پ	ت	لا	كل	مہ	بہ	صہ	عہ	ثع	بغ
ن	بق	نخ	یم	کا	تی	ٹی	بی	لی	نی

NOTE : IN LESSON 3 EXPLAIN IN DETAIL THE SHAPES & FORMS OF THE LETTERS.

JOINING UP LETTERS

4

END

MIDDLE

BEGINNING

ا

ا

ا

ب

ب

ب

ت

ت

ت

ة

ت

ت

ث

ث

ث

ج

ج

ج

ح

ح

ح

خ

خ

خ

د

د

د

END	MIDDLE	BEGINNING
ذ	ذ	ذ
ر	ر	ر
ز	ز	ز
س	س	س
ش	ش	ش
ص	ص	ص
ض	ض	ض
ط	ط	ط
ظ	ظ	ظ
ع	ع	ع

END	MIDDLE	BEGINNING
غ	غ	غ
ف	ف	ف
ق	ق	ق
ك	ك	ك
ل	ل	ل
م	م	م
ن	ن	ن
و	و	و
ه	ه	ه
ي	ي	ي

سبق 4 Lesson 4



ا	ب	ت	ث	ج	ح	خ	د
ذ	ر	ز	س	ش	ص	ض	ط
ظ	ع	غ	ف	ق	ك	ل	م
ن	و	ه	ء	ي			

مشق Exercise

أَمَرَ	بَلَغَ	ثَمَرَ	جَمَعَ
حَسَدَ	ذَكَرَ	رَفَعَ	زَعَمَ
سَرَقَ	صَدَقَ	ضَرَبَ	ظَلَمَ
عَدَلَ	قَمَرَ	كَسَبَ	وَجَدَ

سبق 5 Lesson 5

ا	ب	ت	ث	ج	ح	خ	د
ذ	ر	ز	س	ش	ص	ض	ط
ظ	ع	غ	ف	ق	ك	ل	م
ن	و	ه	ء	ي			

مشق Exercise

اَذِنَ	بَقِيَ	حَمِدَ	خَشِيَ
سَخَّرَ	شَرِبَ	عَجَبَ	غَضِبَ
كَذَبَ	بَخَلَ	فَرَمَ	يَرَسَ
اَبَتَ	بَلَدَ	مَلَكَ	حَطَبَ
اِبِلَ	كَبِرَ	عَلِمَ	اَرَمَ

سبق ٦ Lesson 6

ا	ب	ت	ث	ج	ح	خ	د
ذ	ر	ز	س	ش	ص	ض	ط
ظ	ع	غ	ف	ق	ك	ل	م
ن	و	ه	ء	ي			

مشق Exercise

جَعَلَ	خَلَقَ	ذَكَرَ	سَأَلَ
ظَلِمَ	مَنْعَ	لَعَنَ	هُدِيَ
وَجَدَ	سَقَطَ	عَفِيَ	حُشِرَ
حُبِّكَ	صَحَّفَ	أَذِنَ	رُبِعَ
أَعْطَ	تَزَدَّرَ	يَرِثُ	يَعِدُ

هُوَ لَكَ هِيَ بِكَ تَرِ لِمَ مَعَ

خَلَقَ وَقَبَ حَسَدًا كَسَبَ قَدَرًا

وَهَبَ مَدَقَ شَرَحَ فَرَضَ وَلَدَ

قُدْرَ هُدَيَ نَفَخَ خُلِقَ غُفِرَ

ضُرِبَ وُعِدَ كُتِبَ يَضَعُ قُضِيَ

رَضِيَ سَمِعَ شَيَ بَخِلَ غَشِيَ

لَبِثَ وَلِيَ لَقِيَ يَدَيَّ تَبِعَ

لَهُوَ أَخَرَهُ عَقَدَ أَفُقَ رُسُلُ

وَجَدَكَ عَدَلَكَ خَلَقَكَ بَيَدَكَ

سبق 7 Lesson 7



ا	بَا	تَا	ثَا	جَا	حَا	خَا	دَا
ذَا	رَا	زَا	سَا	شَا	صَا	ضَا	طَا
ظَا	عَا	غَا	فَا	قَا	كَا	لَا	مَا
	نَا	وَا	هَا	ئَا	يَا		

مشق Exercise

أَبَدَا	رَغَدَا	طَبَقَا	جَنَفَا	مَلِكَا
مَثَلَا	عَنَبَا	قَصَصَا	لَعَبَا	شَمَنَا
أَسَفَا	قَدَرَا	لَبَنَا	كَذَبَا	شَطَطَا
كَفُّوْا	لُبَدَا	سُرَّرَا	هَزُّوْا	رُسِّلَا
عَلَقَةً	بَقَرَةً	حَسَنَةً	نَخْرَةً	

سبق ٨ Lesson 8

ا	ب	ت	ث	ج	ح	خ	د
ذ	ر	ز	س	ش	ص	ض	ط
ظ	ع	غ	ف	ق	ك	ل	م
	ن	و	ه	ء	ي		

مشق Exercise

عَمَد	طَبَق	كَبَد	عَلَق	مَسَد
لَهَب	سَنَّة	نَهْر	شَجَر	غَضَب
سَحَر	كَذَب	فُرُش	خَبَر	بَدَم
حَرَج	أَكَل	سَفَرَة	بَرَرَة	رَقَبَة
	شَمَرَة	هُمَزَة	لَمَزَة	

سبق ٩ Lesson 9

اُ	بُ	تُ	ثُ	جُ	حُ	خُ	دُ
ذُ	رُ	زُ	سُ	شُ	صُ	ضُ	طُ
ظُ	عُ	غُ	فُ	قُ	كُ	لُ	مُ
نُ	وُ	هُ	ءُ	يُ			

مشق Exercise

سُرُ	أُذُنُ	كُتِبُ	رُسُلُ	رَجُلُ
جُدُدُ	أَحَدُ	قَسَمُ	بَشَرُ	سَنَةُ
مَرَضُ	حَرَجُ	لَعَبُ	حُرْمُ	وَلَدُ
غَبْرَةُ	قَتْرَةُ	شَجَرَةُ	بَقْرَةُ	

سبق ١٠ Lesson 10

بَا	تَا	ثَا	جَا	حَا	خَا	دَا	ذَا	رَا	زَا
سَا	شَا	صَا	ضَا	طَا	ظَا	عَا	غَا	فَا	قَا
كَا	لَا	مَا	نَا	وَا	هَا	يَا			

مشق Exercise

ذَاتَ خَافَ كَانَ قَالَ رَانَ تَابَ

عَادُ نَارًا هَادٍ مَالِكٌ عَامٍ ثَوَابًا

أَفَاقُ يَخَافُ أَصَابَ جُنَاحُ كَوَاعِبُ

جَاعِلُ خَالِدًا ثُبَاتٍ كَاتِبُ غَاسِقُ

عَابِدُ دَافِقُ حَافِظُ مُطَاعٌ صَوَابًا

فَوَاكِهَ رَوَاسِي مَوَاحِدَ أَنَامِلَ

سبق 11 Lesson 11



أَ إِبْ بُتَ ثِ جُ حُ خُ

ذُ سُ شُ ضُ ظُ عُ وُ قُ لُ مُ وُ يِ

مشق Exercise

الْ	أَدَمَ	أَمِنْ	ذَلِكَ	أَشْرَ	أَخْرَ
سَلَّمَ	حَلَلًا	مَا بَا	كُتِبَ	مِهْدًا	إِلَهُ
أَيْتِ	أَشْرَ	خَلَّتِكَ	رِسْلَتِ	كَلِمَتِ	
قُنْتُ	حَفِظْتُ	سَمَوْتُ	كَشَفْتُ		

سبق ۱۲ Lesson 12

اِ	هـ	يِ	اِ	هـ	يِ
وُ	عُ	هـ	وُ	عُ	هـ

مشق Exercise

الفِ	هَذِهِ	أَيْتِهِ	بَيْدِهِ	صَاحِبَتِهِ
يَرَهُ	وَرِي	كُتِبَهُ	غَاوَنَ	دَاوَدَ

سبق ۱۳ Lesson 13

و

و

اَوْ	بَوْ	تَوْ	ثَوْ	جَوْ	حَوْ	خَوْ	دَوْ
ذَوْ	رَوْ	زَوْ	سَوْ	شَوْ	صَوْ	ضَوْ	طَوْ
ظَوْ	عَوْ	غَوْ	فَوْ	قَوْ	كَوْ	لَوْ	مَوْ
نَوْ	وَوْ	هَوْ	ءَوْ	يَوْ			

مشق Exercise

اَوْهَنْ	تَوْبَةً	حَوْلَةً	خَوْفٍ	رَوْحٍ
نَرُوجًا	سَوْفَ	غَوْرًا	فَوْتَ	يَقُومِ
كَوْثَرِ	لَوْمَةٍ	مَوْنَتَا	نَوْمٍ	هَوْنًا
يَوْمٍ	يَرُونَهَا	يَوْمَئِذٍ	اَوْتَادًا	عَفْوَنًا
سَوِّطٍ	قَوْلٍ	لَوْحٍ	صَوْمًا	

سبق ۱۴ Lesson 14

اُو	بُو	تُو	ثُو	جُو	حُو	خُو	دُو
ذُو	رُو	زُو	سُو	شُو	صُو	ضُو	طُو
ظُو	عُو	غُو	فُو	قُو	كُو	لُو	مُو
	نُو	وُو	هُو	ءُو	يُو		

مشق Exercise

اَوْتِيْ	بُورِكَ	تُورُونْ	وَجُوْهْ	حُوْرْ
دُوْلَةٌ	لَذُوْ	زُرُوْرًا	يُسُوْمُوْنَ	صُوْرْ
وَطُوْرْ	اَعُوْذُ	تَفُوْرْ	يَقُوْلُوْنَ	تَكُوْنُ
مَوْقُوْفُوْنَ	نُوْحْ	صَابِئُوْنَ	سَاهُوْنَ	
يُوْفُوْنَ	قُلُوْبْ	شُهُودْ	قُعُوْدْ	شَبُوْرًا

سبق 15 Lesson 15

اِي	بِي	تِي	ثِي	جِي	حِي	خِي	دِي
ذِي	رِي	زِي	سِي	شِي	صِي	ضِي	طِي
ظِي	عِي	غِي	فِي	قِي	كِي	لِي	مِي
	نِي	وِي	هِي	يِي			

مشق Exercise

اَيْنَ	بَيْتِ	اَتَيْنَا	حَيْثُ	خَيْرُ	بَدَيْنَ
قُرَيْشٍ	زَيْتُونٍ	شَيْءٍ	صَيْفٍ	ضَيْفٍ	
طَيْرًا	عَيْنٌ	غَيْرُ	كَيْدًا	يَلَيْتُ	مَيْتًا
وَيْلٌ	بَنَيْنَا	ضَيْقٍ	رَيْبٍ	لَيْسَ	
هَدَيْنَا	هَيَّاهَاتِ	عَيْنَيْنِ	بَيْنَهُمَا		

سبق ۱۱ Lesson 16

اِيْ	بِيْ	تِيْ	ثِيْ	جِيْ	حِيْ	خِيْ	دِيْ
ذِيْ	رِيْ	زِيْ	سِيْ	شِيْ	صِيْ	ضِيْ	طِيْ
ظِيْ	عِيْ	غِيْ	فِيْ	قِيْ	كِيْ	لِيْ	مِيْ
	نِيْ	وِيْ	هِيْ	ءِيْ	يِيْ		

مشق Exercise

اَيْتُوْنِيْ	مُبِيْن	يَتِيْمًا	كَثِيْرًا	مَجِيْدٌ
مُحِيْطٌ	اَخِيْهِ	نَذِيْرٌ	كَرِيْمٌ	تَجَزِيْ
يَسِيْرًا	يَمْشِيْ	بَصِيْرًا	لَطِيْفٌ	عَظِيْمٌ
عِيْنٌ	وَغِيْضٌ	وَقِيْلَ	اَكِيْدٌ	عَلِيْمٌ
مِيْقَاتًا	بَنِيْهِ	اَوِيْ	شَهِيدٌ	لَبِيْثِيْن

سبق ۱۷ Lesson 17

أَنْ	إِذَا	أَمْ	إِنْ	بَلْ	تُبْ	خُذْ	دَعْ
ذُقْ	ذَرْنِي	نِرْدِي	سَلْ	فَصُرْ	عَنْ	عِدْ	
وَعِظْ	قَدْ	قُلْ	قُمْ	كَمْ	لَكُمْ	كُنْ	كُلْ
لَمْ	لَنْ	مَنْ	مِنْ	هَبْ	بِي	فَهْلْ	لَهُمْ

مشق Exercise

إِدْفَعْ	إِذْهَبْ	أَنْزِلْ	أَمْهَلْ	أَلْقَتْ
أَتَيْتُمْ	أَمْسِكْ	إِصْبِرْ	أَرْكُضْ	أَحْسِنْ

يُغْفِرُ	تَسْمَعُ	زِلْتُمْ	قُلْتُمْ
يُعْظِمُ	أَقْتُلْ	يُدْخِلُكُمْ	
نَقُصُّصُ	لَكُنْتُمْ	طَبِئْتُمْ	

قَوِّمِي أَيْدِي رُوحِي دِينِي كَيْدِي ضَيْفِي

تَدْعُو يَرْجُو تَتَلُو نَبْلُوكُمْ يَعْفُو

أَنْتَ لَسْتَ بَطْشُ بَعْدُ نَحْنُ

أَخْرَجَ أَرْسَلَ نَعْبُدُ آلَهُمْ رَفَعْنَا

يَحْسَبُ يَوْسُوسُ أَغْطَشَ فَرُغْتَ

الْحَمْدُ النُّعْمَتُ أَعْطَيْتَكَ أَنْزَلْنَاهُ

يَشْهَدُ تَرْهَقُ تَعْرِفُ أَقْسِمُ يَشْرَبُ

نُصِبْتُ سَطَحْتُ أَثْرُنَ وَسْطَنَ بِإِذْنِ

سَيَعْلَمُونَ يَسْتَوْفُونَ يَنْظُرُونَ

أَجْرُ حَبْلٍ فَضْلٌ عَدْنٌ خُسْرٌ

مُسْغَبَةٌ مَثْرَبَةٌ مَقْرَبَةٌ تَضْلِيلٌ

صَدَقٌ تَقْوِيمٌ تَكْذِيبٌ مَرْفُوعَةٌ

مَشْهُودٌ مَجْنُونٌ قَدْحًا صُبْحًا تَقْعًا

أَلْبَابًا أَشْتَاتًا أَعْنَابًا أَنْرَابًا أَنْوَاجًا

سبق ١٨ Lesson 18

عَلَى إِلَى أَوَى فَهَدَى أَغْنَى

يَحْيَى تَرْضَى مِائَةٌ وَأَنَا مِنَ الْأُولَى

رَاضُوا أَمَنُوا مَا الْقَارِعَةُ بِالْغَيْبِ

NOTE : IN LESSON 18 EXPLAIN THE LETTERS THAT SHOULD NOT BE READ/ PRONOUNCED.

أَجْرٌ حَبْلٌ فَضْلٌ عَدْنٌ خُسْرٌ

مُسْغَبَةٌ مَثْرَبَةٌ مَقْرَبَةٌ تَضْلِيلٌ

صَدَقٌ تَقْوِيمٌ تَكْذِيبٌ مَرْفُوعَةٌ

مَشْهُودٌ مَجْنُونٌ قَدْحًا صُبْحًا تَقْعًا

أَلْبَابًا أَشْتَاتًا أَعْنَابًا أَنْرَابًا أَنْوَاجًا

سبق ١٨ Lesson 18

عَلَى إِلَى أَوَى فَهَدَى أَغْنَى

يَحْيَى تَرْضَى مِائَةٌ وَأَنَا مِنَ الْأُولَى

رَضُوا أَمِنُوا مَا الْقَارِعَةُ بِالْغَيْبِ

NOTE : IN LESSON 18 EXPLAIN THE LETTERS THAT SHOULD NOT BE READ/ PRONOUNCED.

أُولَئِكَ هُوَ لَآءٍ فَأَنْصَبْ وَأَنْحَرْنَا

بَشَرٌ طَوَى هُدَى صَلَوةٌ زَكَاةٌ

مُؤَصَّدةٌ شَأْنٌ يَأْمُرُكُمْ يَوْمِنُ

تُؤْثِرُونَ تَأْكُلُونَ يُوْتُونَ

سبق 19 Lesson 19

يَأْتِكُمْ وَأَمْرٌ تَأْتِيهِمْ مَا وَاهُمْ كَاسًا

يَابَ نَاتٍ قَرَاتٍ بَاسٍ مَأْكُولٍ

فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ انْمُرْ

NOTE : EXPLAIN HOW THE HAMZA WITH A JAZAM ON TOP SHOULD BE READ. THE ALIF WHICH HAS A JAZAM ON TOP IS KNOWN AS A HAMZA AND SHOULD BE READ WITH A SLIGHT TWITCH.

سبق ۲۰ Lesson 20

رَبُّ ب = رَبِّ اِنْ ن = اِنَّ شُمَّ م = شُمَّ

عَمَّ شُمَّ مِنْ مَدَّ قَدَّ حَجَّ اَنَّ

تَبَّ ظَنَّ صَبَّ مَمَّ اَيَّ شَرَّ صَلَّ

حُبَّ جَمَّ دَكَّا شَقَّا صَفَّا حَقَّ حَلَّ

أَمَّ كُلَّ رَبَّ غَمَّ غَلَّ ظَلَّ ضَرَّ

سبق ۲۱ Lesson 21

أَلَّا بَلَّا كَلَّا إِلَّا إِيَّاكَ مِنَّا إِنَّا

أَتَى حَتَّى عَنِّي مِنِّي إِنْ رَبِّي أَتَى

لَشَتَّى صَلَّى جَلَّهَا زَكَّهَا أَنَا سَيِّ

اللَّهُ رَبَّنَا فَلَمَّا إِنَّمَا أَيْهَاهُ يُقَدِّرُ

مشق Exercise

صَدَقَ	قَدَّرَ	كَذَّبَ	وَدَّعَكَ	عَلَّمَ
حُصِّلَ	مِلَّةٌ	ثُوبٌ	تَبَّتْ	هَمَّتْ
إِنَّمَا	كُنَّا	إِنَّهَا	لَعَلَّ	فِيهِنَّ

تَقَبَّلَ	كَذَّبَتْ	زُوجَتْ	عُطِلَتْ
يَمْدُ	يَدْعُ	يَظُنُّ	يَحْضُ
يُكَذِّبُ	تُحَدِّثُ	نُيَسِّرُ	نُقَدِّسُ

يُخْتَصُّ	يُبَيِّنُ	مُنَّمٍ	بِأَنَّهُمْ	مُصَلِّينَ
مُتَّقِينَ	مُنْفِكِينَ	خَفَّتْ	مُدَّتْ	حَقَّتْ
تَخَلَّتْ	وَالنَّاسَ	خَنَاسَ	جَنَّةٍ	قُوَّةٍ

كَرَّةٌ قِيَمَةٌ عَشِيَّةٌ عَلَيْنَ

سبق ۲۲ Lesson 22



بَا	بُو	بِي	بَا	بُو	بِي
سَا	سُو	سِي	سَا	سُو	سِي
بَاءَ	جَاءَ	سَاءَ	شَاءَ	مَاءَ	هَاءَ
عَطَاءَ	غُثَاءَ	نِسَاءَ	أَدَاءَ	سَوَاءَ	جَزَاءَ
بَلَاءَ	دِمَاءَ	كُمُ	حُفَاءَ	وَرَاءَ	أُولِيَاءَ
رَجِيءَ	سِيءَ	يُضِيءُ	بَرِيءُ	خَطِيئَةٌ	

NOTE : WITH EXAMPLES EXPLAIN HOW THE LETTER WITH & WITHOUT A MADD SHOULD BE READ-THE LETTERS WITH A MADD ARE STRETCHED LONGER.

مَلِكَةٌ يَادُمْ كَبَائِرُ لَا إِلَهَ إِلَّا أَنْتَ

جَاءُوكَ الْآءُ آلُيْنِ بَاءُ وَا

سبق ۲۳ Lesson 23

مَآلاً حَاجَكَ دَابَّةٍ رَأْدُكَ خَاصَّةٌ

كَافَّةً بِضَارِهِمْ تَحْضُونُ جَانُّ

أَمِينٌ ظَالِمِينَ ضَالِّينَ اللَّهُ

سبق ۲۴ Lesson 24

عَمَّ عَمَّا فِيْمَ فِيْمَا مِمَّ مِمَّا

كَانَ كَانَا إِنَّ إِنْآ ظَنَّ ظَنَّا

NOTE : IT SHOULD BE EMPHASISED THAT THE ALIF AT THE END OF THE WORD SHOULD BE CLEARLY PRONOUNCED.

تَابَا قَالَا كَلَا لِيَكُونَا فَقُولَا رَسُولَا

إِذْهَبَا بِشَيْئِمَا فَلَا تَقْرَبَا أَطَاعُونَا

سبق ۲۵ Lesson 25

رَسُولٌ مِّنَ اللَّهِ كِتَابٌ مُّبِينٌ خَيْرٌ مِّنْهُ

بِحِجَارَةٍ مِّنْ سِجِّيلٍ لَّوْجٌ مَّحْفُوظٌ

صُحُفًا مَّطَهَّرَةً وَقُولُوا لَهُمْ قَوْلًا

مَعْرُوفًا مَتَاعًا لَّكُمْ خَيْرٌ لَّا نُنْفِسِهِمْ

جَنَّتْ لَهُمْ ذَبْدًا رَّابِيًا غَفُورٌ رَّحِيمٌ

عِيشَةٍ رَّاضِيَةٍ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

سبق ۲۱ Lesson 26

مِنْ مَّاءٍ مِنْ مِّثْلِهِ وَإِنْ مِنْ شَيْءٍ

مِنْ لَدُنْهُ لَمْ يَكُنْ لَهُ أَنْ لَمْ يَرَهُ

مِنْ رَبِّكَ مَنْ رَحِمَ أَنْ سَرَاهُ قُلْ

رَبِّ زِدْنِي عِلْمًا بَلْ رَفَعَ غَابُ

مَاعَبْدُكُمْ وَجَدْتُمْ وَعَدْتَهُمْ

وَإِنْ عُدْتُمْ كِدْتُمْ وَارْكَبْ مَعَنَا

سبق ۲۲ Lesson 27

حَبَّاءُ وَنَبَاتًا وَلِيًّا وَلَا نَصِيرًا إِيْمَانًا

وَقَالُوا إِلَهُ وَاحِدٌ مَالٌ وَلَا بَنُونَ

يَوْمَئِذٍ وَاجِفَةٌ أَفَمَنْ وَعَدْنَا شَرًّا يَرَهُ

خَيْرًا يَرَهُ وَيَلُ يَوْمَئِذٍ يَوْمَئِذٍ يَصُدُّ

النَّاسُ دَافِقٍ يَخْرُجُ أَنْ يَشَاءَ فَمَنْ

يَعْمَلُ إِنْ يَنْصُرْكُمُ وَإِنْ يَسْرِدُوا

سبق ۲۸ Lesson 28

مَنْ بَعْدِ بِالْجَنِّ لَيْتُبَذَنَّ ذَنْبٍ

الْأَنْبِيَاءُ مَنْ بَخِلَ مَنْ بَيْنَ أَنْبَتْنَا

لَنْسُفَعًا بِالنَّاصِيَةِ خَيْرٌ بِمَا تَعْمَلُونَ

أَبَدًا بِمَا عَلِيمٌ بِهِ سَوَاءٌ بَيْنَنَا

سبق ۲۹ Lesson 29

قَدِيرٌ الَّذِي لُمَزَّةٌ الَّذِي نُوحٍ ابْنُهُ

خَيْرٌ الْوَصِيَّةُ شَيْئًا يَتَّخَذُهَا

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ مِنْ خَوْفٍ ۝ وَجَدْتِ

الْفَافَا ۝ إِذَا حَسَدَ ۝ لِمَا يُرِيدُ ۝ بِأَصْحَابِ

الْفِيلِ ۝ إِنْ يُلْهَبِ وَتَبَّ ۝ لِمَنْ خَشِيَ رَبَّهُ ۝

لَتَعَجَلَ بِهِ ۝ إِنَّهُ كَانَ تَوَّابًا ۝ وَشَاهِدًا

مَشْهُودٍ ۝ مِنْهُمْ تُقْنَةُ ۝ ذُرِّيَّةٌ طَيِّبَةٌ ۝

NOTE : IT SHOULD BE EXPLAINED TO THE CHILDREN THE WAY IN WHICH ONE SHOULD STOP AT THE END OF THE WORD & THE SOUNDING OF THE LAST LETTER.

أَصْحَابَ الْقُرْيَةِ سَمِعَ سَمَوَاتِ مَا الْعَقَبَةُ

فَأَسْتَبِقُوا الْخَيْرَاتِ وَيُرِي الصِّدْقَاتِ

بِالْوَادِ الْمُقَدَّسِ طُوًى يَتَّبِعُهَا أَذًى

وَنِسَاءً لَيْسُوا سَوَاءً أَخَاهُمْ صَالِحًا

نَارُ حَامِيَةٍ كُتِبَ قِيمَةٌ إِلَّا هُوَ

أَعْمَالُهُمْ أَوْحَىٰ لَهَا مَنْ دَشَّهَا

إِذْ صَلَّى لَشَيْءٍ جَنَّتِي إِذْ أَيْسَرَ

وَلَوْ أَصَوَّابًا صَبْرٌ حَتَّىٰ مَطْلَعِ الْفَجْرِ

أَبَابِيلَ تَرْمِيهِمْ أَفْوَاجًا فَسَبِّحْ

وَالْفَجْرَ وَلَيَالٍ - يَوْمَئِذٍ وَاجِفَةٌ

أَبْصَارُهَا خَاشِعَةٌ ۖ كَيْدًا ۖ وَآكِيدُ -

فِي الْعُقَدِ ۖ وَالسَّيْنِ ۖ مَا الطَّارِقُ ۖ

النَّجْمُ الثَّاقِبُ ۖ أَمْرٌ ۖ سَلَمٌ ۖ قَفْ ۖ

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۖ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۖ



اَلَمْ	اَلَمْ	اَلَمْ	اَلَمْ	اَلَمْ	اَلَمْ
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طَه	طَسَم	طَس	يَس	ص	حَم
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ن

ق

عَسَق

حَم



NOTE : IT IS A VIRTUE TO MEMORISE THE HUROOF-E-MU-QAT-TA-AAT,

SIX KALIMAHs شش کلمه

FIRST KALIMAH TAYYIBAH

پہلا کلمہ طیب

(CODE OF UNITY)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Laa Ilaaha IllAllahu Muhammadur Rasulullaah

There is none worthy of worship besides Allah;

Muhammad ﷺ is the messenger of Allah.

SECOND KALIMAH SHAHAADAT

دوسرا کلمہ شہادت

(CODE OF TESTIMONY)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ashhadu allaa ilaaha illal laahu wahdahu laa
shareekalahu wa ashhadu anna Muhammadan

abduhu wa rasuluhu

I bear witness that there is none worthy of worship besides
Allah. He is alone. He has no partner, and I bear witness
that Muhammad ﷺ is His servant and messenger.

THIRD KALIMAH TAMJEED

تیسرا کلمہ تمجید

(CODE OF UNITY OF GLORIFICATION
OF ALLAH)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Subhaanal laahi wal hamdu lillaahi wa laa ilaaha illal

laahu wAllahu akbar wa laa hawla walaa Quwwata

illaaa billaa hil Aliyyil Azeem

Glory be to Allah, and all praise be to Allah. There is none
worthy of worship besides Allah and Allah is the Greatest.

There is no power and might except from Allah,
The Most High, The Great.

FOURTH KALIMAH TAUHEED

چوتھا کلمہ توحید

(CODE OF UNITY OF ONENESS
OF ALLAH)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا دُوالْجَلالِ
وَالْاَكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illAllahu wahdahu laa shareekalahu
lahul mulku wa la hul hamdu yuhyee wa yumeetu
wa huwa hayyun, la yamuto abadan abada.

Zuljalaale wal Ikraame bi yadihil khair
wa huwa 'alaa kulli shayien qadeer

There is none worthy of worship besides Allah who is alone. He has no partner. For Him is the Kingdom, and for Him is all praise. He gives life and causes death. He is Everlasting, He will never die, He is Majestic and Benevolent. In His hand is all good. And He has power over everything.

FIFTH KALIMAH ASTAGHFAR

پنجم کلمہ استغفار

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمْدًا أَوْ خَطَأً سِرًّا
أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي
لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْعُيُوبِ وَعَفَّارُ
الذُّنُوبِ وَالْأَحْوَالِ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Astaghfirullaaha rabbi min kulli zanbin aznabtuhu
'amadan aw khata an sirran aw 'alaaniyyatan wa
atoobu ilaihe minaz zambil lazi a'alamu wa minaz
zambil lazi la a'alamu innaka anta allaamul gyoobi
wa sattaarul 'uyooobi wa ghaffaruz zunoobi wa laa
hawla walaa Quwwata illaa billaahil 'Aliyyil Azeem

I seek forgiveness from Allah, my Lord, for every sin I have committed deliberately or in error, secretly or in public. And I repent before Him for the sin I know of and for the sin I do not know of Indeed! You are the Knower of the thing unseen, and the Councillor of shortcomings and the Forgiver of sins, And there is no power and might except from Allah, the Most High, the Great.

SIXTH KALIMAH RADDE KUFR

ششم کلمه رد کفر

(CODE OF NULLIFICATION OF
DISBELIEF)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا
وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَ
تَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعِ
عَنِ النَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا
وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ۝

Allah humma innnee a'oozu bika min an ushrika
bika shay'awn wa ana a'alamu bihi wa astaghfiruka
limaa laa a'alamu bihi tubtu 'anhu wa tabarratu
minal kufri wash shirki wal kizbi wal ghibate
wal bidate wal namimate wal fawahishe wal
buhtaane wal ma'aasi kullihaa wa aslamtu wa aqulu
laa Ilaaha illal laahu Muhammadur Rasulullah

O Allah, Surely I do seek refuge in You from knowingly associating any partner with You knowingly; I beg Your forgiveness for the sin from which I am not aware of; I repent it and I declare myself free of infidelity, polytheism (associating any partner with Allah) telling lies and all other sins. I accept Islaam and believe and declare that there is none worthy of worship besides Allah and Muhammad ﷺ is the messenger of Allah.

صفت ایمان مفصل

IMAANE MUFASSAL

(ARTICLES FAITH)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ الْقَدَرِ
خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ۝

Aamantu billaahi wa malaa'ikatihi wa kutubihi
wa rusulihi wal yawmil aakhiri wal qadri khairihi
wa sharrihi minal laahi ta, aala wal ba'athi
b'adal mawt.

I believe in Allah and in His Angels and in His books
and in His Messengers and in the last day and in fate
that everything, good or bad is decided by Allah,
the Almighty and in the life after death.

صفت ایمان مجمل

IMAANE MUJMAL

(FAITH CONCISE FORM)

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا
بِاللسَانِ وَتَصْدِيقًا بِالْقَلْبِ ۝

Aamantu billaahi kamaa huwa bi asmaa'ih wa
sifaatihi wa qabiltu jamee'a ahkaamihi. Iqrarun
bil-lisani wa tasdiqum bilqalbi.

I believe in Allah (as He is) with all His names and
Attributes and I accept all His commands. I accept
verbally and endorse this truth from core of my heart.

TASBIHAT-I-SALAAT

THANA

ثناء

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ ۝

Subhanak allahumma wa bihamdika
wa tabarakasmuka wa ta'ala jadduka wa lailaha
ghairuka

All Glory be to you O Allah! and praise be to you;
Blessed is Your name and Exalted is Your Majesty,
and there is none worthy of worship besides You.

RUKU

ركوع

سُبْحَانَ رَبِّيَ الْعَظِيمِ ۝

Subhana rabbiyal azîme
How Glorious is my Lord the Great!

TASMEE

تسميع

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ۝

Sami-allahu liman hamidah
Allah has listened to him who has praised Him.

TAHMEED

تحميد

رَبَّنَا لَكَ الْحَمْدُ ۝

Rab-ba-naa la-kal hamd.
O Our Lord! Praise be to You.

SAJDAH

سجده

سُبْحَانَ رَبِّيَ الْأَعْلَى ۝

Subhana ribbiyal a'ala
All Glory be to my Lord, the Highest of all.

TASHAHHUD

تشهد

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ ۝

At-tahiyatu lillahi was-salawatu wat-taiyibatu
as salamu 'alaika aiyohan-nabio wa rahmatul-lahi
wa barakatuhu as-salamu alina wa'ala ibadillahis-
salihin, ashhadual-lailaha illallahu wa ashhadu
anna muhammadan abduhu warasuluhu.

All reverence, all worship, all sanctity are due to Allah
Peace be upon you O Prophet! And the Mercy of Allah
and His Blessings. Peace be upon us and all the
righteous servants of Allah. I bear witness that none is
worthy of worship besides Allah and Muhammad ﷺ
is His devotee and Messenger.

DUROOD SHAREEF

درود شریف

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى اِبْرٰهِيْمَ وَعَلَى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ ۝

Allahumma Salli'ala Muhammadin wa'ala aali
Muhammadin kama sllaita'ala ibrahima wa'ala
aali ibrahima innaka hamidum majid.

O Allah! Shower Your mercy upon Muhammad ﷺ and
the followers of Muhammad ﷺ as You showered Your
mercy upon Ibraheem عليه السلام and the followers of
Ibraheem عليه السلام Verily, You are praiseworthy, glorious.

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ ۝

Allahumma barik 'ala muhammadin wa ala aali
muhammadin. kama barakta ala ibrahima
wa'ala aali ibrahima innaka hamidum majid.

O Allah! Shower Your mercy upon Muhammad ﷺ
and the followers of Muhammad ﷺ as You showered
Your mercy upon Ibraheem and the followers of
Ibraheem. Verily, You are praiseworthy, glorious.

THE DU'A AFTER DUROOD درود شریف کے بعد کی دعا

رَبِّ اجْعَلْنِيْ مُّقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ مُّهَيِّئْ لِّىْ
تَقَبَّلْ دُعَاى ۝ رَبَّنَا اغْفِرْ لِّىْ وَلِوَالِدَىَّ وَلِلْمُؤْمِنِيْنَ
يَوْمَ يَقُوْمُ الْحِسَابُ ۝

Rabbij-Alni muqimas-salate wa min zurriyati,
Rabbana wa taqabbal dua. Rabbanagh firli Wa
liwalidayya wa lil mu'mineena yauma yaqoomul
hisab.

Our Lord! Make me and my children steadfast in prayer;
Our Lord! Accept the prayer. Our Lord! Forgive me. And
my parents and believers on the day of judgement.

SALAAM سلام

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

As salamo alaikum wa rahmatullah
Peace be upon you and the Mercy of Allah

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
 عَلَيْكَ وَنُشْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا
 مَكْفُرَكَ وَنُحْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ
 إِنَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعُ
 وَنُخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ
 عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ۝

Allahumma inna nasta'inuka wanastaghfiruka
 wanuminu bika wanata wakkalu alaika wa nusni
 alaikalkhairu wa nashkuruka wala nakfuruka wa
 nakhlau wa natruku main-yafjuruka allahumma
 iyyaka na'budu walaka nusalli wa-nasjudu
 wa-ilaika nas'a wa-nahfidu wa narju rahmataka
 wa nakhsha 'azabaka inna 'azabaka
 bil-kuffari mulhiq.

(O Allah! We beseech Your help and we ask Your pardon
 and we believe in You, and we put our trust in You and
 we praise You in the best manner and we thank You and
 we are not ungrateful to You and we cast off and leave
 one who disobeys You. O Allah! You alone we serve and
 to You do we pray and we prostrate and to You do we
 flee and we are quick and we hope for Your mercy and
 we fear Your punishment. No doubt Your punishment
 overtakes the unbelievers.

OF MAKING WUDHU

face and feet, etc. before
Z is called WUDHU or
is accepted without Wudhu.

h, and clean place to perform
on of the Holy KA'BA Sharif

COMMENCING WUDHU

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

water **first** wash **both** the
three times.



ing the teeth and then **gargle**

Tiswaak during **Wudhu**



upto the **nostrils three**
hand and clean the nose



DUA-E-QUN

وَمِنْ بَيْنِ يَدَيْكَ وَتَتَوَكَّلُ
وَنَشْكُرُكَ وَلَا
مَنْ يَفْجُرُكَ اللَّهُمَّ
وَسُجْدٌ وَإِلَيْكَ نَسْتَعِ
وَنَحْنُ عَذَابُكَ إِنْ
نَارِ مُلْحِقٌ

Allahumma inna nasta
wanuminu bika wanata
alaikalkhairu wa nashki
nakhlau wa natruku m
iyyaka na'budu wal
wa-ilaika nas'a wa-nah
wa nakhsha 'aza
bil-kuffi

(O Allah! We beseech You
and we believe in You, and
we praise You in the best
we are not ungrateful to
one who disobeys You. O
to You do we pray and w
flee and we are quick and
we fear Your punishment
overtakes it

THE PROCEDURE OF MAKING WUDHU

1. To wash one's hands, face and feet, etc. before performing NAMAAZ is called WUDHU or ABLUTION. No Namaaz is accepted without Wudhu.
2. One should sit on a high, and clean place to perform Wudhu. Face the direction of the Holy KA'BA Sharif if possible.

DUA A BEFORE COMMENCING WUDHU

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3. Using **Tahir** (clean) water **first** wash **both** the **hands** upto the **wrists three** times.



4. Use a **Miswaak** for cleaning the teeth and then **gargle** the mouth **three** times.

* It is **Sunnat** to make **Miswaak** during **Wudhu**



5. Thereafter take water upto the **nostrils three** times with the **right** hand and clean the nose with the **left** hand.



6. Then wash your *face three* times. Wash from the hairy part of the forehead to below the chin and from one ear lobe to the other.



7. Then make *Khilal* of the *beard*.
8. Thereafter wash the *right hand including* the *elbows three* times.



9. Then wash the *left hand including* the *elbows* thrice.

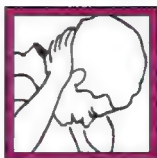


10. Then make *Khilal* of the *Fingers*.



11. Thereafter with the hands and pass them over the head, ears and nape. This must be done once only. It is known as *Masah*.

MASAH [wet the hands & fingers] * keep **three** fingers of each hand together (middle finger, ring finger and little finger). * keep thumb and index finger raised (away). * keep thumb, index finger and palm away from the head. Pass the three fingers from the forehead to the upper portion of the nape. * Then place the palm on the sides of the head and bring forward to forehead



* Then insert the front portion of the index finger into the openings of the ear.



* Then make Masah behind the ears with the inner part of the thumb.



* Make Masah of the nape with the back of the middle finger, ring finger and little finger.

12. Then wash **both** the **feet including** the **ankles three** times. First the **right** and then the **left** foot.



* First wash the **right foot** then make **khilal** including the ankle and of the **toes**.

* Then wash the **left foot** then make **khilal** including the ankle and of the **toes**.



PERFORM SALAH CORRECTLY

When you begin the Salah:

1. Make **Niyyah** or intention in your heart to the effect that you are offering such and such **Salah**. It is not necessary to say the words or the **Niyyah** verbally.
2. Raise your hands up to your ears in a way that palms face **Qiblah** and the ends of the thumbs either touch the lobes of the ears or come parallel to them. The rest of the fingers stay straight pointing upwards. There are some who would tend to turn the direction of their palms towards their ears rather than having them face the **Qiblah**.



There are some others who almost cover their ears with their hands. There are still others who would make a faint symbolic gesture without raising their hands fully upto the ears. Some others grip the lobes of their ears with their hands. All these practices are incorrect and contrary to Sunnah. These should be abandoned.

3. While raising your hands in the manner stated above, say: **الله أكبر** **Allah-akbar**. Then using the thumb and the little finger of your right hand, make a circle round the wrist of your left hand and hold it. You should then spread out the three remaining finger of your. Right hand on the neck of your left hand so that these fingers face the elbow.



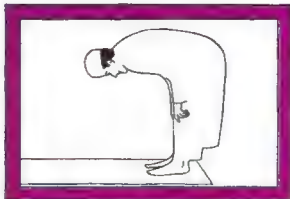
4. Placing both hands slightly below the navel, fold them as explained above.

When you are standing:

1. If you are making your *Salaat* alone, or leading it as Imam you first recite *thana'*: **سُبْحَانَكَ اللَّهُمَّ** then *Surah al-Fatiha*, then some other *Surah*. If you are behind an Imam, you only recite *Thana'*: **سُبْحَانَكَ اللَّهُمَّ** and then stand silent listening attentively to the recitation of the Imam. If the Imam's recitation is not loud enough for you to hear, you should be thinking of *Surah al-Fatihah* using your heart and mind without moving your tongue.
2. When you are reciting yourself, it is better that you, while reciting *Surah al-Fatihah*, stop at every verse and break your breath. Recite the next verse in a single breath. For example, break your breath at **أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** then on **الرَّحْمَنِ الرَّحِيمِ** then on **مَلِكِ يَوْمِ الدِّينِ**. Recite the whole *Surah al-Fatihah* in this manner. But, there is no harm if, during recitation that follows, more than one verse has been recited in a single breath.
3. Do not move any part of your body without the need. In peace the more, the better. If you have to scratch or do something else like that, use only one hand and that too, under very serious compulsion using the least time and effort.
4. Transferring the weight of the body on to one leg and leaving the other weightlessly loose to the limit that it shows a certain bend is against the etiquette of *Salaat*. Abstain from it. Either you transfer your body weight equally on both legs or if you must channel your body weight on one leg, you have to do it in a way that the other leg shows no bend or curve.
5. If you feel like yawning, try your best to stop it.
6. When standing for *Salaat*, Keep your eyes looking at the spot where you make your *Sajdah*. Abstain from looking to your right and left, or front.

When in Ruku:

When you bend for **Ruku'** watch out for the following.

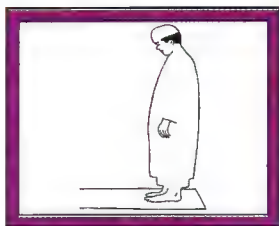
1. Bend the upper part of your body up to point where the neck and back nearly level up. Do not bend any more less than that.
 2. While in **Ruku'** do not bend the neck to the limit that the chin starts touching the chest, nor raise it so high that the neck goes higher than the waist level. Instead, the neck and the waist should be in one level.
- 
3. In **Ruku'**, keep feet straight. Do not place them with an outward or inward slant.
 4. Place both hands on your knees in a way that fingers of both hands stay open. In other words, there should be space between every two fingers when you thus go on to hold the right knee with your right hand and left knee with your left hand.
 5. In the state of **Ruku'**, wrists and arms should remain stretched straight. They should not bend, curve or sag.
 6. Stay in **Ruku'** at least for a time during which **سُبْحَانَ رَبِّيَ الْعَظِيمِ** could be said three times calmly and comfortably.
 7. Stay in **Ruku'** the eyes should be looking towards the feet.
 8. Body weight should be evenly distributed on both feet and both knees should be parallel to each other.

Returning to the standing position from Ruku:

1. While returning from **Ruku'**, back to the standing position, see that you stand straight leaving no sag or droop in the body.

2. In this position as well, eyes should be fixed on the spot where you do your *Sajdah*.

3. There are those who simply make a 'gesture' of rising from the *Ruku'* instead of rising fully and standing upright when it is time to do so and who, in that very state, when their body is still bent down, go on their *Sajdah* for them it becomes obligatory that they make their *Salaat* all over again. Therefore, abstain from it very firmly. Unless you make sure about position, do not go for *Sajdah*..



When bowing down for Sajdah:

Remember the following method when bowing down for *Sajdah*:

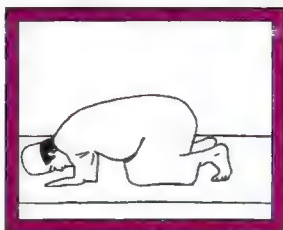
1. Bending the knees first of all, take them towards the prayer floor in a way that the chest does not lean forward. When the knees have already been rested on the floor, the chest should then be lowered down.
2. Until such time that the knees have come to rest against the floor, abstain, as far as possible, from bending or lowering the upper part of the body.

These days negligence in observing this particular rule of etiquette while getting ready to go for *Sajdah* has become very common. Many people would lower down their chest right from the start and go on to do their *Sajdah*. But, the correct method is what has been stated in #1 and #2 above. Unless it be for a valid reason, this method should not be by passed.

3. After having rested your knees on the floor, place your hands first, then the tip of the nose, then the forehead.

In Sajdah:

1. While in *Sajdah*, keep your head in between your two hands in a way the ends of the two thumbs come parallel to the ear-lobes.
2. In *Sajdah*, fingers on both hands should remain close together, that is, the fingers should be adjacent to each other leaving no space in between them.
3. The direction of the fingers should be towards the *Qiblah*.
4. The elbows should stay raised off the floor. It is not correct to rest the elbows on the floor.
5. Both arms should stay apart from armpits and sides. Never keep them tucked in.
6. Do not, at the same time, poke your elbows far out to your right and left causing discomfort to those making *Salah* next to you.
7. The thighs should not come in contact with the stomach wall. The stomach and the thighs should stay apart.
8. During the entire *Sajdah*, the nose-tip should continue to rest on the floor.
9. Both feet should be placed upright on the floor with heels showing on top and all fingers turned flat on the floor in the direction of the *Qiblah*. Those who cannot turn all their fingers because of the physical formation of their feet, they will still do well to turn them as much as they can. It is not correct to place the fingers vertically on the floor just for no valid reason.



10. Be careful that your feet do not lift off the floor during **Sajdah**. Some people would do their **Sajdah** while none of the fingers on their feet come to rest on the floor even for a moment. This way the obligation on **Sajdah** is not liquidated at all, and as a result, the **Salaat** too becomes invalid. Be very particular in abstaining from this error.
11. In the stage of **Sajdah**, the least time you can give yourself should be sufficient enough to say **سُبْحَانَ رَبِّيَ الْأَعْلَى** three times, calmly and comfortably. Raising the forehead immediately after having rested it on the floor is prohibited.

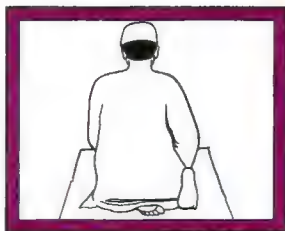
In between the two Sajdahs:

1. Rising from the first **Sajdah**, sit up straight, on the hams, calmly and comfortably. Then go for the second **Sajdah**.

Doing the second **Sajdah** after raising the head just a little bit and without becoming straight is a sin. If one does it like that, it becomes obligatory that the **Salaat** be made all over again.



2. Spread out the left foot (like the blade of a hockey stick) and sit on it. Let the right foot stand vertically with fingers turned towards the **Qiblah**. Some people let both feet remain in up right position and sit on the heels. This method is not correct.



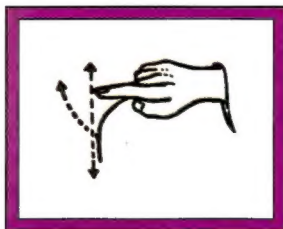
3. While sitting, both hands should be placed on the thighs but fingers should not taper down onto the knees, instead, the far ends of the finger tips should reach only as far as the beginning edge of the knee.
4. While sitting, let your eyes be on the lap.
5. Sit for a time during which **سُبْحَانَ اللَّهِ** could be said at least once and if you can sit for a time during which could **اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي** be recited, it is better. But, reciting this during **Fard** (obligatory) *salah is not necessary. It is better to do so in Nafil Salah.*

The second Sajdah and rising from it :

1. Go on to do your second **Sajdah** in the same manner by first placing both hands on the floor, then the nose-tip, then the forehead .
2. The complete form of **Sajdah** should be the same as mentioned in connection with the first **Sajdah**.
3. When rising from **Sajdah**, first raise the forehead off the floor, then the nose-tip, then the hands, and then the knees.
4. While rising, it is better not to lean for support off the floor, however, should it be difficult to get up from the floor because of body-weight, sickness of old age, making use of the floor for support is also permissible.
5. After you have risen back to your standing position, recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** before **Surah al-Fatihah** in the beginning of each **rak'ah**.

In Qa'dah :

1. The method of sitting in **Qa'dah** shall be the same as mentioned in connection with the method of sitting between **Sajdahs**.
2. When you reach **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** while reciting raise **الشَّاهِدَاتِ** the **Shahadah** finger (the fore -finger or the index finger) with a pointing motion and let it fall back.
3. The method of making a pointing motion is that you make a circle by joining your middle finger and the thumb, close the little finger and the ring-finger (the one next to it), then raise the **shahadah** finger in a way that it is tapered towards in the **Qiblah**. It should not be raised up straight in the direction of the sky.
4. However, lower the **Shahadah** finger while saying **إِلَّا اللَّهُ** but retain, right through the end, the initial formation of the rest of the fingers you already had when making the pointing motion.

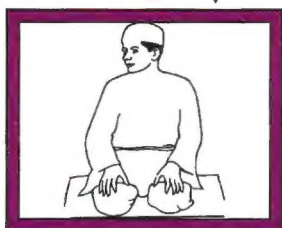


When turning for Salam :

1. When turning for **Salam** on both sides, you should turn your neck just enough that your cheeks become visible to the person sitting behind you.
2. When turning for **Salam**, eyes should be towards the shoulders.

3. When turning your neck to the right to say **السلام عليكم ورحمة الله** make an intention that you are offering your **Salam** greetings to all human beings and angels on your right. Similarly, while turning for **Salam** to the left, have the intention of offering your **Salam** greetings to all human beings and angels present on your left.

First Right



Then Left

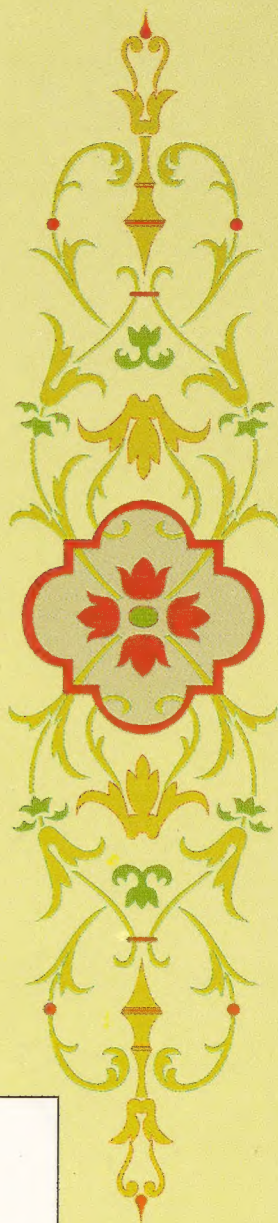


The method of Du'a:

1. The method of **Du'a** is that both hands be raised high enough so that they come in front of the chest. Let there be some space between the two hands. Do not bring the hands close together nor keep them far apart.
2. When making **Du'a**, keep the inner side of the hands turned towards your face.



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